

CHURCH MANAGEMENT

DONALD M. EASTMAN

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Introduction

For the past several decades, dramatic changes have occurred in the field of management affecting virtually every kind of social institution. The management "boom" has produced a radical transformation, particularly with respect to human behavior. Motivation theorists have provided a much greater understanding of human potential for increased productivity and a greater sense of job satisfaction. Along with improved technology and more efficient systems, this provides tremendous opportunity for a better life.

Industry, government, service institutions and even voluntary health and welfare organizations have applied this knowledge and benefited. But rarely have churches taken full advantage of today's managerial knowledge.

As a pastor, this concerns me. Especially, it concerns me that my church hasn't applied this knowledge in a serious, systematic manner. To do so would provide for much greater effectiveness in my ministry and the ministry of the people I serve.

We are a growing church, but our growth could be so much greater, not only in numbers, but in quality of spiritual experience, as people find a greater sense of fulfillment working together.

As a pastor, it is my resolve to learn what I can of these principles and apply them in the life of our congregation. This document provides the foundation for the development of more effective management of our church's ministry. Hopefully, what will emerge during the next several years is a workable model for church management.

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The Pastor As A Leader

Perhaps no human beings on earth are called upon to be more things to more people than are pastors. As pastors, we assume roles such as preacher or politician, shepherd or servant, advocate or advisor, counselor or comforter, mediator or manager, diplomat or doctor of the soul, and a host of others. Each of these roles is essential to our calling, but none is more important than our role as a leader of God's people.

The term "leadership" essentially describes a relationship that is earmarked by two characteristics; influence and position. In terms of influence; leadership can be seen as the capacity to bring people together and inspire them to achieve common goals.

The term also describes the position of the leader relative to the group. Dr. Robert Schuller defines leadership as:

Thinking ahead, planning for the future, exhausting all possibilities, envisioning problems and dreaming up solutions to them, and then communicating the possibilities and the problem-solving ideas to the decision makers. This is leadership. In any institution, the leader is the one who is thinking ahead of everyone else ... not living in the past but in the future, for leadership draws its inspiration from future projections and not from past accomplishments. The leader is alert to movements, trends and evolving developments ... literally thinking longer thoughts than anyone else is and expressing them effectively.¹

For effective leaders this relationship always involves two basic ingredients, identification and communication.² The leader identifies with people. There is a bond of "oneness" felt by both. The leader senses their dreams, hopes and fears. He/she becomes personally and emotionally involved with them and they with their leader. A good leader

also has the ability to effectively communicate with his/her people. The follower must feel that the leader is listening. The leader must be able to communicate to his/her followers a sense of hope and assurance that desires can be realized and problems solved.

A model for church leadership functions is provided by Anderson and Jones.³ They identify three leadership tasks:

1. Efficient organizational management
2. Effective associational leadership
3. Authentic spiritual direction.

Efficient organizational management will be considered in subsequent sections. If effectiveness in leadership is to be realized, efficient management is prerequisite. When considering the role of leadership in church management, often we hear statements such as "The Church is a business and should be run in a business-like manner." We assume that managerially, if we simply apply principles of good business operation (as seen in commerce and industry) the church will do well. While many of these principles are invaluable to efficient church management, there is a unique characteristic of churches which must be considered.

Unlike the business world around us, the church is a voluntary association, and its leadership as such is with the consent of the governed. Contrary to most businesses, the leader works for the people, rather than the people for the leader. Thus, church leadership is far more political in nature than it is managerial, and a pastor is not just a professional employee or "the boss" but is an equal member of the association - the body of Christ.

This distinction has implications for church leadership, particularly in the areas of leadership style and motivation of workers. As we discuss motivation of workers in terms of management function, these implications will become more clear.

While efficient organizational management and effective associational leadership are also seen as important leadership functions of other voluntary organizations, there is one very important function that is unique to the pastor as a leader: providing authentic spiritual direction. Tillich points out that church leaders "gain absolute authority because of the absolute character of what they stand for."⁵ Most pastors are well aware of this, and many of us invoke absolute pastoral authority (sometimes inappropriately) at various times. But all too often we fail to understand the underlying theological and psychological dynamics of this authority and its potential for more effective leadership.

Anderson and Jones suggest three areas in which the "absolute" nature of leadership becomes manifest in church life:

1. The leader as bearer of the holy
2. Leadership and Theology
3. Leadership in the shaping of *communitas*.⁶

A key issue in pastoral authority is the level of trust people within a congregation will place in their pastor. Pastors do not merely acquire authority by virtue of position, as some seem to think. In reality, pastoral authority can only be realized if members confer it as a result of trust, respect and loyalty. This comes about through a process of religious authentication within the congregational setting.

At first, members will place a great deal of dependency on a new pastor, looking to him/her as God's representative and wishing the person to have the very attributes they expect of God. There is evident an unconscious wish to be cared for by an external authority, to experience the same feeling of security they enjoyed when they were loved and protected by their parents. If these expectations are reasonably met, the pastor is revered as a bulwark of the faith, if not, "the honeymoon is over."

As pastor and people progress together in a journey of faith, there is a transition from the initial quest for security to a period of exploring and sharing mutual concerns of dependent relationships. At this point, disappointments between pastor and people can be more effectively examined. Ultimately there comes recognition of the pastor as a fallible minister to the people, most of whom live and work in the world outside the church, each finding a respective place of ministry. Through this process of religious authentication, the pastor emerges as the bearer of the holy.

A second area in which the pastor must provide authentic spiritual direction deals with theology. All too often, we as pastors avoid our responsibility for leadership in this area pleading, "I'm not a theologian." The real issue, however, is not whether we are theologians, but whether we are good or bad at it. Particularly, it is important that the pastor provide leadership in the development of personal theology by each person in the congregation, a theology that does not merely recite dogma, but

relates contemporary personal experience to the reality of God's presence.

A third area in which pastors must provide authentic spiritual direction is described by Anderson and Jones and refers to the unique religious dimension of the organized life of a congregation. Two important terms are employed in this description: communitas and charisma:

Communitas describes a "state of society characterized by spontaneity and immediacy ... an unstructured state in which all are equal and yet each is uniquely validated." For example, communitas is the type of experience that can be seen in the ritual and sacramental life of the church or in the ecstatic religious experiences that may at times occur within a congregation. Charisma, the special gift potentially given by the Holy Spirit to every Christian, is described as "the unique quality of leadership that is the nourishment of communitas."⁷ Charisma has come to commonly stand for the capacity to inspire awe in others and hence gain their allegiance. Each person has a gift to inspire in others that connection with the vital, divine, life-determining power of the spirit that is the force of communitas.

The presence of charisma in the pastor and communitas in a congregation establishes an authority of trust that can never be conferred by denominational polity.

The Pastor as a Manager

The late Vince Lombardi became a football legend as he led the Green Bay Packers to an unprecedented success record. He was both an excellent leader and manager. He demonstrated how one person can move an organization to great success. When Lombardi was approached about coaching the Green Bay Packers he said he would accept the job under one condition, that he be both coach and general manager.

Without question, Lombardi was a leader. He brought out the best in each player. He inspired them as individuals week after week. The Packers always gave him their best and they were champions year after year. But Lombardi also realized that without effective management, his leadership as coach could be rendered virtually helpless. Someone had to determine strategy, set goals and recruit the right talent. Someone had to coordinate the efforts of all concerned as the organization moved toward its goal. Someone had to be responsible for the results.

If a pastor provides only leadership, morale may be high for a while and the church may enjoy a good start, but without effective management, people will lose sight of their objectives, efforts will be fragmented and eventually interest will lag.

What is a manager? Historically a manager has been defined as someone who "is responsible for the work of other people."⁸ Larry Appley, president of the American Management Association states, "management is getting things done through people".⁹ But the problem with such a definition, according to management expert Peter Drucker, is that it

continues to place emphasis on power and authority rather than on responsibility and contribution. Function rather than power must be the distinctive criterion and organizing principle. The emphasis must be on responsibility for contribution.¹⁰

The American Institute of Management gives a more detailed definition:

Management starts with the selection of purposes. It then arranges them in a hierarchy according to their relative importance, selects the means for achieving them, arranges the means in plans which incorporate time schedules, and states objective and, if possible, quantitative goals toward which progress can be measured. Most goals can be reached by a number of different means, from which the manager must select on the basis of their relative efficiency, morality, or other criteria of desirability.

The general purpose and plans of any undertaking involving more than one person must be communicated to each person responsible for a particular set of contributory activities, and each part de-limited and defined.

The manager, in turn, must communicate the same kind of information to subordinates and so on down the chain of responsibility to the last participant. Up the chain must flow information about the progress and outcomes of the various activities. It is essential, to enlist effective participants, that each should have an understanding with associates and, above all, leaders as to how private life purposes will be advanced by his/her contribution and by improvement in that contribution. There must be supervision to assure timely performance and make necessary adjustments, as well as to insure loyal cooperation and adherence to the general purpose of the undertaking.

No matter what means are employed to achieve a selected purpose, there are inevitable other outcomes, some of which may be irrelevant to, or even inimical to, achievement of the intended purpose. The unwanted side-effects must be minimized.¹¹

"Every Pastor of a congregation is the chief executive officer of an organizational structure that constitutes the primary environment of church membership."¹² As such a pastor must be a manager, having primary responsibility for the contribution of the members.

The apostle Paul articulates this concept in his letter to the Ephesians, "and He gave ... some as pastors ... for the equipping of the saints for the work of service, to the building up of the body of Christ."¹³

What does a manager do? Drucker suggests that a manager has two basic tasks:¹⁴

1. To create a true whole that is larger than the sum of its parts, a productive entity that turns out more than the sum of the resources put into it. This requires the manager to make effective any strength in the available resources, especially human resources. He/she must also neutralize whatever there is of weakness. He/she must balance and harmonize major functions of the organization and consider simultaneously the performance and results as a whole.
2. To harmonize in every decision and action, the requirements of the immediate and long-range future. As a manager, a pastor must live and act in two time dimensions. If we do not consider the next ten years, what occurs in the next hundred days may become meaningless. And if we do not take care of the next hundred days, there may not even be a next ten years.

The work of a manager has been described by George R. Terry in terms of four basic functions:¹⁵

1. Planning - Predetermining a course of action. In the first place, a manager is responsible for the establishment of objectives. Management determines what must be done, where it must be done, how it must be done and when it must be done. This involves forecasting - estimating the future, determining desired end results, establishing a sequence and

priority of steps to be followed, establishing a time sequence for each step, allocating resources, establishing procedures and developing policies. Goals are determined in each area of objectives; decisions are made regarding objectives and the objectives must be communicated to the people whose performance is needed to attain them.

2. Organizing - Arranging and relating work to be performed at various positions. The manager determines who is to do what, with how much authority and in what physical environment. The manager analyzes the activities, decisions and relations needed. He/she classifies the work and divides it into manageable jobs. People are selected, and responsibility and authority are delegated. Conditions must be created to provide for mutually cooperative efforts of people.
3. Directing - Causing people to take effective action. A manager motivates and communicates. This involves getting people to do their prescribed work willingly and with enthusiastic cooperation. The pastor as a manager must form a team out of the people that are responsible for various jobs. The manager develops people, helping them to improve their knowledge, attitude and skills.
4. Controlling - Assessing and regulating work in progress and completed. The manager must follow up to see that the planned work is being properly carried out; and if not, apply proper remedial measures. The manager establishes measurements and sees that each person involved is aware of those measurements. He/she analyzes, appraises and interprets performance. And most importantly, the manager communicates the meaning and

findings of those measurements to all people involved.

Knowledge of these managerial tasks, the ability to adapt them to the congregational setting, and proficiency in their implementation are tremendous skills to provide for much more effective pastoral ministry.

Planning

An organization, particularly a church, is not started (at least it shouldn't be) simply because more organizations are needed. At the outset, there is a perceived need, idea or common principle that will bring people together. There must be a reason for being. Anderson and Jones identify "reason for being" as one of the basic components of ministry.¹⁶ Drucker suggests that the first and fundamental task of enterprise is to think through "what our business is and what it should be".¹⁷

Careful deliberation and a calculated decision at this point are prerequisites to establishing a valid, basic strategy or objective as to areas of concentration.

It is of utmost importance to consider the values of your congregation. Consider the frame of reference used by members in communicating with one another and with non-members about the nature, the values and priorities of your church. What categories are used by members of the congregation as they discuss the church and how closely do those categories reflect its purpose or mission? All too often many church members describe what is happening in terms of the building, the minister, number in attendance or church finances. Each of these may be survival issues for the congregation, certainly highly visible, but inadequate to describe results in terms of quality of ministry.¹⁸ The determination of objectives, therefore, must be based upon the church's purpose and mission - its reason for being - not peripheral issues or activities.

Drucker outlines the following specifications for objectives:¹⁹

1. Objectives must be determined by the organization's reason for being; they are the action commitment through which the church's purpose and mission are carried out. They are the fundamental strategy of the church.
2. Objectives must be operational. They must be capable of being converted into specific targets and assignments.
3. Objectives must make possible the concentration of resources and efforts. They must, therefore, be selective rather than encompass everything.
4. There must be multiple objectives rather than a single objective. It is necessary to balance a variety of needs and goals.

A good objective has several qualities. First, it is specific, stating exactly what must be accomplished with the ability to degenerate into work. It is also measurable. It is precise and unambiguous, clearly stating intended results in quantifiable terms. It is acceptable. It must be willingly agreed to by the person who is assigned accountability for its results. It is realistic. It must be attainable based on reasonable expectations, keeping in mind that expectations are informed guesses. Finally, a good objective must be timed. It includes a specific target date, a deadline.²⁰

In the establishment of objectives and development of planning, numerous vital decisions must be made. It is therefore important to carefully consider the decision making process.

"A decision is a judgement. It is a choice of alternatives. It is rarely a choice between right and wrong. It is at best a choice between 'almost right' and 'probably wrong' - but much more often a choice between two courses of action neither of which is probably more easily

right than the other."²¹

For this reason, church leaders often tend to avoid some very critical and very necessary decisions. They fall into the trap of delaying the tough decision as long as possible, hoping that the problem will disappear.²² But such inaction can lead to reaction that is destructive to the progress of the church. On rare occasions, it may be appropriate to decide not to make a decision. But in itself, that is a decision, that if to be effective, must have been carefully considered.

Another trap church leaders fall into is believing that simple accumulation of "all the facts" makes it easy to make hard decisions.²³ But Drucker says to get the facts first is impossible. People invariably start out with an opinion; to ask them to search for the facts first is undesirable. As an individual, it is easy to find the "facts" one is looking for. Much more important is to first identify alternative questions. The most important step in decision making is first defining the question. The beginning focus should be on finding out what the decision is really about, not what the decision should be.²⁴

Vital to this process in a church is consensus. It is important that the people who are affected by the results of a decision are part of the process from the beginning. It is important to encourage opinions and insist that people who voice an opinion take responsibility for defining what factual findings can be expected. Moreover, in a move toward consensus it is necessary to recognize the value of dissent, which can stimulate the imagination and explore alternatives to a decision.²⁵

What are the elements of an effective decision process? Here are five:²⁶

1. Determination as to whether the problem is generic or an exception; that is, does it underlie many occurrences or is it a unique event? It is important to look for the problem that underlies the symptom, testing for signs that something is atypical.
2. Clear specifications as to what the decision must accomplish. What conditions must be satisfied; what objectives must be met; what goals must be attained? These are the "boundary conditions" of a decision.
3. Thinking through what is right rather than what is acceptable. Compromise is virtually inevitable in the decision making process but compromise will be destructive if it is not right to satisfy boundary conditions.
4. Converting the decision into action. This involves asking several distinct questions: Who must know about the decision? What action must be taken? Who will take it? And what does the action have to be so the necessary people can do it?
5. Feedback that will test the validity and effectiveness of the decision. There must be a continuous testing of the underlying expectations against actual events.

Planning is the determination of specific objectives based upon decisions "preferably stated as policies" related to a church's mission or purpose, activities to meet those objectives, allocation of resources necessary for the activities and a time sequence for each step.

Every church should develop a church ministries plan. The first great watershed in church management is the question of whether we develop such a plan or not. There are several pitfalls that can deceive us into failure at this point: thinking that planning is unimportant or thinking that it is everything; thinking that planning is simple, or that it is too complex; thinking that planning is a one-time event rather than an on-going process; or thinking that planning is not biblical or theological.²⁷

What is a church ministry plan? Schaller and Tidwell say, "It is a means whereby a church gives expression to its understanding of what kind of church God wants it to be, and how God wants it to meet the needs, both in and out of the church, which is its mission to meet. It is what a church plans to do, and what it does, what it proclaims and what it believes, about persons with all kinds of needs which is the church's rightful concern to meet."²⁸

A church ministries plan is the grand design for what the church expects to do. It is of utmost importance that such a plan establishes objectives that go beyond the "what" and consider "for whom" and "to what extent". In other words, quality of ministry, as well as quantity must be an integral part of the plan.

The church ministries plan should focus on two major areas: basic operations and advance.²⁹ Basic operations are those activities that are the continuing, regular components of your church's ministry such as the regularly scheduled worship services, a Bible-study group and pastoral visits. They indeed occur without a plan, but with specific objectives and a defined program, much greater effectiveness is realized. Advance is the area in which plans are made to meet needs that are not already being met by the church's present basic operations. Four types of advance could be considered:

1. New ministries designed to meet needs of persons not previously ministered to in the church. This could involve such things as expansion to a new geographic area or new ministry to groups with special needs, eg., people of another language.

2. An extraordinary increase, within a relatively short time, of something the church is already doing, such as increasing membership by 50 percent.
3. Significant improvement of quality in ministries already established, such as bringing all deacons to a new minimal level of training in one year.
4. Special plans, requiring unique effort, to improve the quality of a church's community relations by expanding and improving justifiable services to the community.

Again, many churches are involved in such activities without a plan, but significant advance is usually not the kind of ministry that happens by accident. The degree and effectiveness of advance is much greater when planned for continuously. Success in the planning stage will depend, to a large extent, on who has been involved in the process. Persons who have responsibility for leading continuing church ministries of primary significance in the life of the church should make up the core group of planners.³⁰ Additionally, input and participation should be obtained from as many members as possible at various levels throughout the process.

The planning process, then, can begin with a "Task Group to Develop a Church Ministries Plan". Several suggestions are important for task groups in general, and especially for this one.³¹ Effective group performance will depend largely on initial careful design in three areas: the nature of the task, the composition of the group, and the work procedure.

The nature of the task should be carefully defined, answering three questions:

1. To what degree does the task draw on valued skills?
2. Is the task a whole piece of work with a visible outcome?
3. To what degree will the task have impact on the lives of others?

The composition of the group should include those with sufficient knowledge and skills related to the task. In addition to leaders of key ministry areas, it will be helpful to have people with specialized skills such as planning and programming experience. There should also be sufficient common ground for members of the group to coalesce. The way in which the task group goes about its work will strongly influence its success. As issues of ministries development are considered, work must be structured in a clear and consistent manner. There should be a group understanding and consensus on rules, procedures and methods.

As a starting point the task group needs to identify and clarify the church's reason for being - its purpose or mission. A thorough consideration of what it means to be a church is necessary. Although this may seem too obvious to even mention, it is necessary, because, often churches lose their perspective, giving emphasis to activities that have little relationship to the real purpose of the church rather than objectives that will enable the church to fulfill that purpose.

Actual development of the church ministries plan will include five stages:³²

1. Discover the needs of the congregation and the community served by the church. The first requirement is specific information

about individual needs and their extent. In business, definition of purpose and mission has one focus, one starting point - the customer. To satisfy the customer is the mission and purpose of every business. "Any serious attempt to state what our business is must start with the customer's situation, behavior, expectations and values."³³ So it is with a church. The task group should start with a survey of all members of the congregation, calling on each member personally (by telephone if necessary) and listening to what the member has in his/her heart and mind about the church. A questionnaire is a helpful tool, and should be developed for use in the survey, but not as a substitute for personal calls. Other methods can, on a continuing basis, augment the membership survey. Similar contacts from time-to-time with visitors to the church will also prove helpful. Specially designed three-by-five cards can be placed in the pew racks, giving the members and visitors opportunity to make their wishes known. The first step is to find out what the "customers" needs, wants and expectations are.

In addition to a survey of the congregation, it is important to consider the community served. Demographics, trends, and community needs should be invaluable at this stage of the planning process.

2. Isolate the concerns which grow out of each area of information. As data is gathered and analyzed, identify significant concerns which may be related to either basic operations or advance.

List them, classify them and attempt to rank them in terms of priority. Expect differing opinions at this point and encourage exploration of alternatives. The discussion, and even conflict, can lead to greater unity, understanding and support of the objectives that are ultimately developed.

3. Develop and write objectives (specific, measurable, acceptable, realistic and timed) in each of the defined priority areas. The expected results, necessary activities and target dates should be included. Allocation of resources, human, financial and physical must be considered.
4. Open the process again to congregational participation. Present the objectives to each key group, discuss them and receive input. Also, a congregational "hearing" could be helpful. Discuss survey results and planning efforts, as well as the objectives. The additional input will provide greater potential for consensus and support when the completed plan is presented.
5. When ultimately completed, present Church Ministries Plan to the congregation. This is a milestone in the life of one's church and the best of creative effort is imperative. It is a call to action for participation and opportunities for service, as well as commitments to financial support.

Intensive effort in this first managerial task of planning is crucial to the others that follow. Although much basic information is incorporated in the Church Ministries Plan, it is not yet complete. The following steps of organization must also be included, as well as plans for recruitment, training and evaluation.

Organizing

When one thinks of organization as applied to the local congregational setting, frequently the first thing that comes to mind is the structure of the church and its ministries. It is not uncommon for the newly arrived pastor to promptly consider, and possibly attempt extensive reorganization. But in terms of effective management, structure is not the first step of good organization. It is the last step. The first step is to identify and organize those activities which will meet the objectives that have been planned.

Structure is a means for reaching objectives, therefore, the work of organization must start with those objectives, identification and classification of key activities necessary, and consideration of decisions and relationships required.

These are the "building blocks" of organization - that is, activities which must encompass the structure.³⁴

First, it is necessary to identify the key activities that are necessary to reach objectives. In which areas is excellence necessary? In which areas will lack of performance endanger results? These are the areas of concentration. Failure to do so can result in an unproductive emphasis on lesser activities to the point of frustration and failure.

Second, activities must be classified. Which activities belong together and which activities belong apart? Activities should be classified by the kind of contribution they make. Some activities are results-producing. They produce direct, measurable results. Included in this category are those activities that contribute indirectly to the results. For instance, an evangelism program may directly result in increased

membership, and literature produced may indirectly affect the results of the program. Other activities provide support. Some of these may be "conscience" activities that give vision, set standards or audit performance. Others may provide support functions such as advice or teaching. The contribution of these activities is related to the impact it has on others. A third classification includes hygiene or housekeeping activities. These have little or no direct or indirect effect on results of the key activities but do affect the continued life of the organization.

Third, an analysis of the decision making process is necessary. What kinds of decisions will have to be made, at what levels and what will their effects be on the activities and objectives? In other words, what powers of decision are to be granted to workers at each level? While specific decisions may be difficult to anticipate, their kind and character can be considered. Their degree of futurity (how long they will commit the church to the future), their impact on other functions, the qualitative factors involved, and frequency of occurrence all influence the level at which they should be made. Two rules should be applied:

1. A decision should always be made at the lowest possible level, as close to the scene of action as possible.
2. A decision should always be made at the level which assures that all activities and objectives affected are fully considered.

Finally, an analysis of relationships must be made. With whom must an individual or group work in a given activity? What contributions must be made to those responsible for other activities? And what must those responsible for other activities contribute in return? It is important to place an activity in a place within the organizational structure where the smallest possible number of such relationships occur. Keep

relationships to a minimum, but make each one count.

What are the key activities in one's church? Obviously, many already are being conducted whether carefully planned or not. But if they have not been analyzed and planned, there is probably more effort expended and less effectiveness in their outcomes.

Perhaps the best place to start is with task analysis and development of job outlines. In each area of activity, identify the major tasks, list the tools and materials needed, the knowledge and skills necessary and the time required. From the task analysis, job outlines can be developed, listing the sequential steps required for each task. Together these provide essential information for the recruitment and training of personnel.

Activities then need to be classified according to the type of contribution they make. From this information, as well as analysis of the decision process and working relationships, job descriptions should be developed for personnel. The job descriptions should contain:

1. Statement of position and title
2. Qualifications needed
3. Lines of authority and accountability
4. Duties - both general and specific
5. Work schedule.

With compensated personnel, salary, vacation, holidays, fringe benefits and opportunities for self-improvement should also be included.³⁵

One of the most formidable managerial tasks confronting a pastor is the selection of the best possible people for the various jobs that are required. An early pioneer of the steel industry, Andrew Carnegie, expressed the importance of this task when he choose the words to be placed on his tombstone: "Here lies a man who knew how to bring into his service

people better than he was himself." Henry Kaiser was said to claim the secret to his success was to "surround himself with people smarter than he and listen to them".

All too often we tend to exclude people on the basis of their weakness rather than select them on the basis of their strength. The ultimate test of organization is its capacity to make common people achieve uncommon performance.³⁶ The key questions to ask in the selection process is, "Does this person have strength in one major area?" "If he/she achieves excellence in this area, will it make a significant difference?" If the answers are yes, you've found the right person for the task.

One popular definition of management is "getting things done through people." While this definition is inadequate in some respects, it does emphasize one of the important organizational tasks of a manager - the delegation of responsibility and authority. Many times an excellent person is selected and tasks are delegated only to see the individual return with a sense of frustration and failure. The work has not been effectively delegated.

Delegation can be defined as "the entrusting of responsibility and authority to others and the creating of accountability for results". The key words are, "responsibility" - the work assigned to a position, "authority" - the sum of powers and rights assigned to a position, and "accountability" - the obligation to discharge responsibility and exercise authority in terms of established performance standards.³⁷

Pastors often fall into several traps when it comes to delegation:³⁸

1. We fail to delegate. Many times it seems much easier to do the jobs ourselves, instead of taking the risk and effort required to delegate.
2. We confuse the relationship of responsibility to authority. We can not delegate responsibility without delegating authority. To do so creates an impossible situation for the subordinate. When we delegate responsibility, provision must also be made for accountability. Delegation is not simply a transference of responsibility; ultimately the manager is still responsible for the completion of the task.
3. We delegate things that we do not like to do or are not comfortable in doing.
4. We fail to effectively delegate.

Effective delegation should include the following processes:³⁹

1. Define the task in writing. Have a clear picture in your mind as to the exact nature of the job. Know exactly what you want the person to do and not to do. Spell out the responsibilities, as well as the limits of authority.
2. Select someone you feel can do the job. Make sure it is an individual that can bring excellence to the area assigned.
3. Give the written definition of the task, including the job outline and job description to the person. Discuss your ideas concerning the job. Explain how the job relates to other activities and people in the church. Discuss the powers of decision, authority, responsibility and accountability. Discuss the time requirements. And most importantly, emphasize the expected results.

4. Ask the individual to carefully consider the assignment and bring back his/her views in writing.
5. Reach a consensus on the way he/she looks at the job and the way you do. Confirm it in writing, revising the plan if necessary.
6. Give the approval to proceed, as agreed.
7. Arrange for frequent reports on performance.

If delegation is to be effective, if activities are to be well defined, and if control is to be maintained, adequate systems will have to be designed to achieve each of these purposes. "Systems" is the study and analysis of work. Systems work had its root in the Scientific Management movement shortly after the turn of this century. That movement attempted a conscious, orderly approach to the exercise of management responsibility. The emphasis was on analysis of the work itself, and then the regulation of it.

Of indispensable value to the pastor is a "systems plan" as described by Gast.⁴⁰ The systems plan contains three elements:

1. Action that releases authority to work. Based upon your analysis of key activities, classifications, decisions and relationships, delegation of responsibility and authority is made.
2. Memory. There must be a record of what has happened. This can be on forms, logs, punch cards or magnetic tapes. Relevant information must be documented.
3. Report on results. The report tells what was supposed to have been done, what was done, and if the results are in accordance with the previously planned action. Such a report must

include the following essential elements: Subject, the date of the report, the dates of the period covered, the performance planned, the actual performance, the difference between planned and actual performance and indicated action.

Numerous organization functions are a continuation of the planning process. Much of the work must be an integral part of the Church Ministries Plan. Other aspects of organization are highly dependent on tasks of "Directing" discussed next.

Directing

How do we get people to do what needs to be done? Often we don't. For years, both industry and the church used one manipulative tool - fear. One could get an employee to work out of simple fear of losing his/her job. One could scare a person out of hell, and into heaven and working for the church. But things have changed, and pastors would do well to heed much of what has been learned about motivation.

The basic task of a pastor in this area is described by Schaller and Tidwell:

Enableing the children of God, who comprise the Body of Christ, the church, to become what, by God's grace, they can become, and to do what by God's grace, they can do.⁴¹

Obviously, there are no magic formulas to achieve this task. But we can consider some of the existing knowledge and understanding of motivation theory and principles and apply them.

Former President Eisenhower is credited with a definition of leadership, "Getting a person to do what you want him to do because he wants to do it." This is probably a better definition of motivation than of leadership. It is creating a climate in which a person will want to do his/her best. Some pastors may be hesitant about attempting to motivate people because they fear being accused of manipulation. And there is a fine line between the two.

Motivation can be intrinsic or extrinsic.⁴² If extrinsic, there is a greater possibility of being manipulative. In any case, true motivation must come from within.

Some of the most basic and well known work in the field of motivation was done by Abraham Maslow, published in his work, Motivation and Personality.⁴³

He identified a hierarchy of human needs at five levels:

1. Physiological needs such as air, food, water and sex.
2. Safety needs such as security from wild animals, extremes of temperature, criminal, assault, murder, tyranny and job loss.
3. Belongingness and love needs, such as affection and acceptance.
4. Esteem needs such as self-respect, power, achievement, prestige, status, recognition and importance.
5. Self-actualization needs such as self-fulfillment.

Maslow's hierarchy begins with the physiological needs and builds up to the need for self-actualization. He describes the relationship as follows:

A more realistic description of the hierarchy would be in terms of decreasing percentages of satisfaction as we go up the hierarchy of prepotency. For instance, if I may assign arbitrary figures for the sake of illustration, it is as if the average citizen is satisfied perhaps 85 percent in his physiological needs, 70 percent in his safety needs, 50 percent in his love needs, 40 percent in his self-esteem needs, and 10 percent in his self-actualization needs.

As for the concept of emergence of a new need after satisfaction of the prepotent need, this emergence is not a sudden, salutory phenomenon, but rather a gradual emergence by slow degrees from nothingness. For instance, if prepotent need 'A' is satisfied only 10 percent, then need 'B' may not be visible at all. However, as this need 'A' becomes satisfied 25 percent, need 'B' may emerge 5 percent; as need 'A' becomes satisfied 85 percent, need 'B' may emerge 50 percent, and so on.

Several years after Maslow's work, Douglas McGregor published, The Human Side of Enterprise,⁴⁴ which became famous because of the "Theory X" and Theory "Y" he described. McGregor said that the policies and actions of management in motivation and other processes are dependent on management assumptions. Theory X is the traditional view of direction and control and holds that:

1. The average human being has an inherent dislike of work and will avoid it if he/she can.

2. Because of this human characteristic of dislike of work, most people must be coerced, controlled, directed, threatened with punishment to get them to put forth adequate effort toward the achievement of organizational objectives.
3. The average human being prefers to be directed, wishes to avoid responsibility, has relatively little ambition, and wants security above all.

If a manager assumes these statements to be true, he/she will try to meet only the physiological and safety needs that were described by Maslow. Theory "Y" is characterized by the integration of individual and organizational goals and states that:

1. The expenditure of physical and mental effort in work is as natural as play or rest. The average human being does not inherently dislike work. Depending upon controllable conditions, work may be a source of satisfaction (and will be voluntarily performed) or a source of punishment (and will be avoided if possible).
2. External control and the threat of punishment are not the only means for bringing about effort toward organizational objectives. Humans will exercise self-direction and self-control in the service of objectives to which they are committed.
3. Commitment to objectives is a function of the rewards associated with their achievement. The most significant of such rewards, e.g., the satisfaction of ego and self-actualization needs, can be direct products of efforts directed toward organizational objectives.

4. The average individual learns, under proper conditions, not only to accept but to seek responsibility. Avoidance of responsibility, lack of ambition, and emphasis on security are generally consequences of experience, not inherent human characteristics.
5. The capacity to exercise a relatively high degree of imagination, ingenuity, and creativity in the solution of organizational problems is widely distributed in the population.
6. Under the conditions of modern industrial life, the intellectual potentialities of the average individual are only partially utilized.

In applying Theory "Y", a manager must recognize both the organization's needs and the individual's needs.

Frederick Herzberg became well known in the field of motivation for his research that identified the "satisfiers" and "dissatisfiers" among employees.⁴⁵ He refers to them as "motivators" and "hygiene factors."

In the order in which they create dissatisfaction the hygiene factors are:

1. Company policy and administration
2. Supervision
3. Relationship with supervisor
4. Work conditions
5. Salary
6. Relationship with peers
7. Personal life
8. Relationship with subordinates
9. Status

10. Security

The motivators in the order they create satisfaction are:

1. Achievement
2. Recognition
3. Work itself
4. Responsibility
5. Advancement
6. Growth

Herzberg described his findings as follows:

First, the factors involved in producing job satisfaction were separate and distinct from the factors that led to job dissatisfaction. Since separate factors needed to be considered, depending on whether job satisfaction or job dissatisfaction was involved, it followed that these two feelings were not the obverse of each other. Thus, the opposite of job satisfaction would not be job dissatisfaction, but rather no job dissatisfaction, not satisfaction with one's job. The fact that job satisfaction is made up of two unipolar traits is not unique, but it remains a difficult concept to grasp.

The factors that led to satisfaction (achievement, recognition, work itself, responsibility and advancement) are mainly unipolar; that is, they contribute very little to job dissatisfaction. Conversely, the dissatisfiers (company policy and administration, supervision, interpersonal relations, working conditions, salary) contribute very little to job satisfaction."

What can we learn from these theories? First, we discover that each individual has his/her own needs that must be satisfied if that person is going to get involved in the life of the church and put forth maximum effort. Second, an individual's needs can vary over a period of time. When one need is satisfied, another will emerge. A person may come into the church to satisfy a need for security or acceptance, but ultimately must find the church as a place for self-actualization. Perhaps this helps

to explain, in part, why some come into membership with a high-level of enthusiasm but in time show little motivation and, tragically, leave. Third, people want to be involved, and want to work for something in which they believe. As they progress through each level of having their needs met, there will be motivation to seek and accept responsibility. Finally, a pastor can and must establish a climate where the people's individual needs can be met at each level. This can be achieved by the leadership and managerial style. The effectiveness of leadership style, the ability to communicate, the quality of interpersonal relationship, and the amount of freedom you will allow can all contribute. Also, the way in which we structure tasks can be helpful in making involvement challenging and rewarding.

Within a voluntary association, the importance of understanding these levels is of even greater concern, for it is impossible to function effectively otherwise.

Another major function of directing is the recruitment and training of workers. In a church, they will usually be volunteers. Enlisting and training of volunteers requires five essential steps:

1. Determining the present and future need for workers
2. Identifying members who are potential workers
3. providing basic preservice training
4. Enlisting and training for specific positions
5. Providing continuing inservice training.⁴⁶

By reviewing objectives and activities planned for both basic operations and advance, present and future needs for workers will be clear.

Additionally, you must take into consideration the attendance and service patterns of present workers, as well as the usual staff attrition experience. It is vital to involve the present staff in this planning, since they will effect or be affected by it. Given the dynamics of human needs and motivation, the potential for new volunteers in a church is incredible. Using job descriptions, develop criteria by which potential workers can be identified. The survey of the members and visitors should provide an ample list of potential workers. Persons identified can enter pre-service training. It also is sometimes possible to place potential workers in temporary positions to observe their performance.

Preservice training should provide some of the basic knowledge and skill applicable to a wide-range of church positions. Heading the list of subjects is a Bible survey course. Additionally, basic Christian doctrines, denominational polity, worship liturgy, and local church programs should be included. Specialized training programs must be developed and offered for specific work areas, such as counseling ministries. Directed individual study, appropriate courses offered by other agencies or institutions and workshops conducted by outside experts can augment the program.

In placing workers, it is best to have the prospective worker consider only one position at a time. In approaching the individual to suggest a specific position, ask that the person give the matter prayerful consideration and report back within a specified time his/her feelings.

A third major function of directing is communication, "Communication is any form of behavior which results in the exchange of meaning."⁴⁷

Communication is perhaps the most complex of all managerial tasks, and probably the most taken for granted. It is complex because it involves so much more than words. It involves our feelings and, in fact, our whole beings.

First and foremost, communication cannot become effective unless the pastor learns the neglected art of listening. Dr. Ralph Nichols of the University of Minnesota has pointed out that one of the greatest causes of poor listening is the failure to capitalize on the difference between the time it takes to say words and the time it takes to think them.⁴⁸ The result is a continuous tuning in and tuning out on the conversation. He suggests that we use this time constructively. Evaluate what the speaker is saying and the degree to which the statements are supported by facts. Anticipate the next point and think of relevant questions to ask. Seize the opportunity to increase your knowledge. The result is mutual benefit to both listener and speaker.

As listeners, pastors need to keep in touch with people of the church, to sense their concerns, to seek their views, to frequently share information. Too often the pastor retreats to the isolation of his/her study at the expense of effective communication.

A critical factor in effective communication is the integrity and credibility of the pastor. People look for predictable, stable behavior in leaders. They look for consistency between what is said and what is done.⁴⁹ Of all areas of managerial skill, this is where pastors can least afford to fail. Communication is our "stock-in-trade".

Controlling

Development of motivation theory has lead to significant change in approaches to management within the past two decades. Perhaps the single most significant trend has been the growth and popularity of a system known as Management-by-Objectives (MBO). Among the key features of this system is the setting of specific, measurable, attainable, realistic, timed objectives. Both manager and subordinate participate in the setting of objectives, which clearly focus on well-defined results as the key performance index. MBO provides for a significant measure of self control and requires a good deal of self discipline of the worker.

The entire managerial process that has been described to this point provides for implementation of Management-by Objectives in the church setting. The objectives that are established is the planning stage become basis for control.

Control is an ambiguous word. It can mean the ability to direct one's self and one's work. But it can also mean the domination of one person over another. One of the major values of Management-by-Objectives is that it provides for management by self-control rather than management by domination.⁵⁰

The first essential task of controlling is the establishment of Performance-Standards. Criteria are established by which results can be measured. These are jointly determined by both the supervisor and worker. They establish quantifiable objectives, outline methods and set target dates.⁵¹

The second task of controlling is Performance-Measuring. This includes recording and reporting the work in progress and completed.

The measurements need to be defined in precise unambiguous terms. The process of reporting facts requires observation which can be subjective, resulting in possible distortion. The need is for accurate information reported in understandable terms. This must be built into the original design of objectives, methods and target dates.

Third, management provides for Performance-Evaluating, that is appraising work in progress and the results secured. While MBO provides for significant self-control, it also calls for periodic measurements of progress to assure that expected results are being realized. Again, these measurements must be specifically built into the design of both the objectives and the methods to reach the objectives. A major purpose of this design and process is to give the worker feed-back on his/her performance. In most MBO systems, this is done on a monthly or quarterly basis.

Fourth, provision must be made for Performance-Correcting, that is regulating and improving methods and results. Three conditions must exist for the worker to initiate corrective action:

1. He/she must understand and accept his/her responsibility, knowing what must be accomplished.
2. He/she must agree to and accept the standards by which he/she is to be judged, knowing the results that are expected and agreeing that they are reasonable and necessary.
3. He/she must have command over his/her own performance, able to make the necessary changes.

Additionally, two other factors must be considered. On the one hand, the individual may not be able to adequately do the job and should be replaced.

On the other hand, Drucker points out that jobs are not created by nature or God, they are designed by fallible human beings. Some are poorly designed, therefore any job that has defeated two or three people in succession, even though they had been previously successful, needs to be redesigned.⁵²

Management-by-Objectives potentially provides an excellent model for the church management. It is widely used by other voluntary associations and service institutions, as well as industry. It does, however, take a good deal of time and effort to develop and implement within an organization. The results are well worth the effort.

Summary

The first step toward effective church management is a clear understanding of the four managerial functions that have been described. Their application requires a major commitment of time and effort. It is my conviction that the energies expended will bring significantly greater effectiveness in ministry. I believe that in the long run this commitment will show an economy of time and effort.

It would be a mistake to assume that an effective church management program could be implemented overnight. Six years as an executive of a large voluntary agency has proved otherwise to me. In creating and implementing an system suing these same principles, we found that it required two years for the system to be fully operative. During that period there was a good deal of frustration, and some of our staff and volunteers questioned the value of the decision. But in the four years that followed, the results were so dramatic that there could be no question.

I believe the church can experience equally impressive results.

FOOTNOTES

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- ³James E. Anderson and Ezra Earl Jones, The Management of Ministry, (Harper & Row, New York, 1978), p. 79 - 106.
- ⁴Anderson and Jones, p. 78.
- ⁵Anderson and Jones, p. 84.
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- ⁸Ted W. Engstrom and R. Alec MacKenzie, Managing Your Time, (Zondervan Publishing House, Grand Rapids, 1967), p. 110.
- ⁹Engstrom and MacKenzie, p. 110.
- ¹⁰Peter F. Drucker, Management, (Harper and Row, New York, 1973), p. 390.
- ¹¹Engstrom and MacKenzie, pp. 113 - 114.
- ¹²Anderson and Jones, p. 44.
- ¹³Eph. iv. 11 - 12.
- ¹⁴Drucker, pp. 398 - 401.
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- ¹⁷Drucker, p. 99.
- ¹⁸Lyle E. Schaller and Charles E. Tidwell, Creative Church Administration, (Abingdon Press, Nashville, 1979), pp. 17 - 20.
- ¹⁹Drucker, pp. 99 - 100.
- ²⁰Gast, p. 714.
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- ²²Robert E. Bingham, Traps to Avoid in Good Administration, (Broadman Press, Nashville, 1979), p. 67.
- ²³Bingham, p. 69.
- ²⁴Drucker, pp. 466 - 471.
- ²⁵Drucker, pp. 472 - 473.
- ²⁶Peter F. Drucker, The Effective Executive, (Harper and Row, New York, 1966), pp. 123 - 142.
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- ³⁰Schaller and Tidwell, p. 127.
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- ³²Schaller and Tidwell, p. 132 - 134.
- ³³Drucker, Management, pp. 79 - 80.
- ³⁴Drucker, Management, pp. 529 - 550.
- ³⁵Gast, p. 918.
- ³⁶Drucker, The Effective Executive, p. 80.
- ³⁷Engstrom and MacKenzie, pp. 136 - 137.
- ³⁸Bingham, pp. 84 - 91.
- ³⁹Gast, p. 812.
- ⁴⁰Gast, pp. 312 - 316.
- ⁴¹Schaller and Tidwell, p. 67.
- ⁴²Schaller and Tidwell, pp. 67 - 68.
- ⁴³A. H. Maslow, Motivation and Personality, (Harper and Brothers, New York, 1954), pp. 80 - 106.
- ⁴⁴Douglas McGregor, The Human Side of Enterprise, (McGray - Hill Book Company, Cleveland, 1966), pp. 77 - 91.

⁴⁵Frederick Herzberg, Work and the Nature of Man, (The World Publishing Company, Cleveland, 1966), pp. 77 - 91.

⁴⁶Schaller and Tidwell, p. 85.

⁴⁷Schaller and Tidwell, p. 78.

⁴⁸Engstrom and MacKenzie, pp. 150 - 151.

⁴⁹Schaller and Tidwell, p. 78.

⁵⁰Drucker, Management, p. 440.

⁵¹Engstrom, pp. 181 - 203.

⁵²Drucker, The Effective Executive, pp. 78 - 79.

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